MAY • 1950

THE MISSIONARY

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THE MISSIONARY

HERALD

AT HOME AND ABROAD

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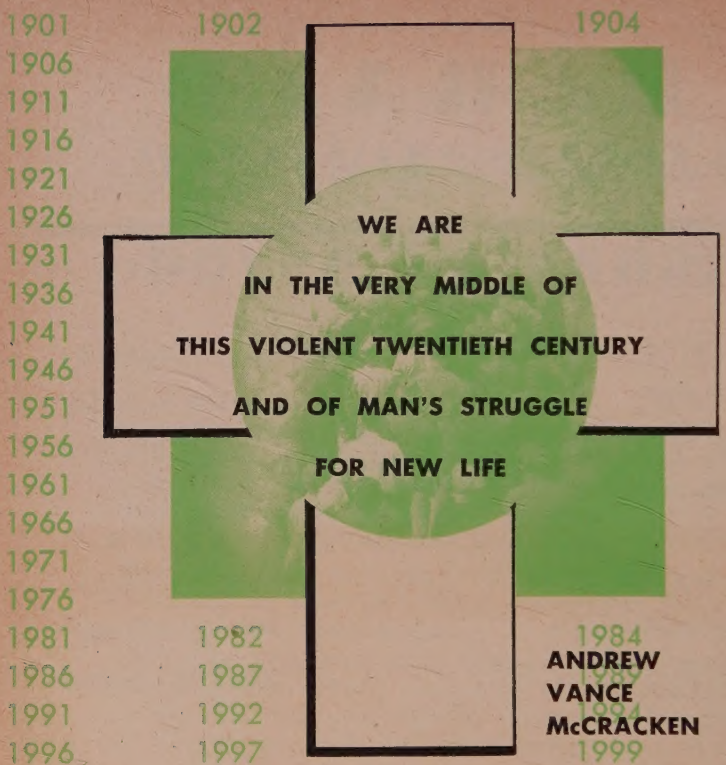


Standing at mid-passage in this momentous twentieth century of the Christian era, it is both imperative and prudent that we, as Christians seeking to be intelligent and ethically responsible, take a long look at the most critical world-wide problems that confront us — and the opportunities that lie before our fellowship as we move into the second half of the century.

While the Christian movement cannot be accurately measured in terms of years, or rightly identified with the temporal efforts of individuals or denominations, it is nevertheless true that Christ's gospel has its redemptive effect in time, and must be maintained and propagated by those who —both by choice and by circumstance — find themselves in the strategic places of influence and decision.

In other words, Christianity is both an historical religion and a personal commitment.

The men and women who served our denomination at the turn of the century as executives—and specifically as officers and directors of our American Board of Commissioners for Foreign Missions—could not foresee the strange and unpredictable turn of events which has brought us to our present world crisis.

But we mid-century Congregational Christians find ourselves—because of their effort and by God's grace—in those very countries and places where things of chief importance are happening!

Through our missionaries and Christian institutions, we are there in the very midst of the significant opportunities and grave needs which today challenge men's wisdom and courage. The basic issues of this violent century are being faced — and some of them are being resolved—in the very areas where we are represented by our established missions!

BASIC ISSUES FACED

The articles spread upon the pages of *The Missionary Herald,* in this special issue dedicated to the ministry and program of our American Board for Foreign Missions, clearly show that this is true. We, through our Christian representatives, are in the thick of the struggle: the life-or-death struggle of people in practically every land for release from poverty and disease, for deliverance from frustration and despair, for liberation from superstition and confusion, for freedom from the myriad of inner and outer tyrannies which beset them.

We are there at the very center of this desperate struggle for new life.

God has set before us in our time a way of life and a way of death: of life in the justice and freedom which Jesus Christ offers; of death in the unregenerate authoritarian power-drives (both secular and ecclesiastical) of this mid-century. The latter were never more massive or implacable. Yet, the justice and freedom offered by Jesus Christ were never more persuasive or more redemptive.

Through our missionaries and Christian institutions, we Congregational Christians are in the middle of the major world-wide issues of the mid-century, symbolized below by an American correspondent flanked by General Mao Tze-tung, *left,* and Chu Teh.

There is tragedy in the failure of so many of us to accept our part in this truly desperate conflict. The majority of our contemporaries appears to be as smug and complacent as were those comfortable Victorians who, at the turn of the century, were confident that progress was inevitable and that mankind was marching automatically toward a happy millennium.

PROGRESS NOT AUTOMATIC

From today's point of vantage we can see—if we but clear our eyes—how wrong the once-comfortable Victorians have proved themselves to be. Our grandparents and parents, looking back upon the years since Napoleon's defeat at Waterloo, may have had some reasons for their self-assuredness about the future.

The long reign of Victoria — and our century opened with the Queen still on her throne — had witnessed the extension of suffrage, the abolition of slavery in the English-speaking world, the end of serfdom in Czarist Russia, the partial emergence of backward peoples in Africa and East Asia, the development of a more benevolent imperialism, and other significant evidences of progress.

The promise of a rapidly Christianized world seemed not to be impossible in those days of Western optimism.

REVOLUTIONARY IDEAS

It is true, as the historian of the era declares, that the standard of living had been raised wherever science and technology had taken over the reconstruction of individual and social life; and that public education under secular auspices was spreading out to include more people every year.

And although it seemed for a few decades that war had been banished to the fringes of civilization, before this century had passed its twentieth year, the first of history's two most frightful wars was being fought on the fields of Europe.

Although our grandparents and parents pronounced their era the most prosperous and enlightened in the annals of mankind, they forgot for the most part, or ignored, those conditions that belie their boast.

Denying the minimal rights of millions over whom they exercised worldly dominion, they lived to see the birth of a revolutionary and audacious faith: that poverty and misery need not be the inexorable fate for all these millions; that illiteracy and ignorance can be eliminated; and that justice and freedom are the birthright of all the children of men.

These ideas have been growing, irresistibly, through these past fifty years, occasionally thwarted by reactionaries, sometimes repressed by military power, often delayed by the folly of the people; but rising now, at the middle of our century, to a tidal flood of articulate demand which has already inundated much of our world.

URGENT MID-CENTURY QUESTION

As the result, the most urgent mid-century question is this: who, or which way of life, or what philosophy shall the people of the world call upon to meet their needs and to fulfill their expectations? Shall it be the demagogues and hierarchies of twentieth century authoritarianism — the ideologies of external power and internal fear — like those which have already moved into many of the areas of the struggle to take the initiative before the freedom-loving influences and forces have awakened to the peril?

No! By the grace of God, this shall not be! We believe that we have a better idea—a more satisfying idea.

And today—through the missionaries, the national leaders, and the institutions of our American Board for Foreign Missions—we Congrega-

We are at the center of India's problems through the ministry of outstanding Congregational Christian men such as the distinguished Indian clergymen, *shown above.*

tional Christians are in the activating center of this great competition for the souls of men. We—who have labored consistently and intensively, within our pattern of a free faith, for the growth and nurture of men and women with a capacity to think clearly for themselves, and to stand independently on their own feet—are there in the very middle of the significant opportunities and grave needs with the gospel of dynamic goodwill.

The conflict rages all around us. But we remain in our places, strong in courage and hope. For ours is the faith that can outlast all storms; the faith that can someday still the tempest so that, please God, before this century is over, the forgiveness and grace of redemptive love through Jesus Christ may have brought mankind out of this modern darkness into the light of a new day.

And so, let us rejoice in and strengthen, through gifts to *Our Christian World Mission,* the total ministry of our representative — the American Board of Commissioners for Foreign Missions.

Photo by International News Photos.

LET FREEDOM RING

FROM EVERY MOUNTAIN SIDE TO THE ISLANDS OF THE SEA

JOHN A. REULING

From the dawn of history, man's inhumanity to man has been forever making its ugly appearance.

Stronger groups have kept others in subjection or have pushed them out into the fringes of society, refusing to let them have any part in the progress made by the powerful few.

The caste system in India; the sale of children in the markets of China and Singapore; forced labor and the rigid exclusion of indigenous African peoples from participation in the affairs of government; the persistence of racial segregation and the stubborn refusal of the franchise to Negroes in certain sections of the United States—these are a few illustrations of the individual prejudice and group selfishness which to this day hold millions of human beings in bondage of one sort or another.

A primary concern of our Congregational Christian churches—through our various agencies, including the American Board for Foreign Missions—has always been to free the minds and souls of people. Our purpose has been to release them from their bondage to ancestral spirits and false gods, to hunger and poverty, to a reactionary elite which was supported by the sweat and blood of the proletarian peasantry—and from every other form of bondage. This has been done—and still is being done—by the methods of evangelism, through Christian education and the ministry of healing, and by the establishment of churches.

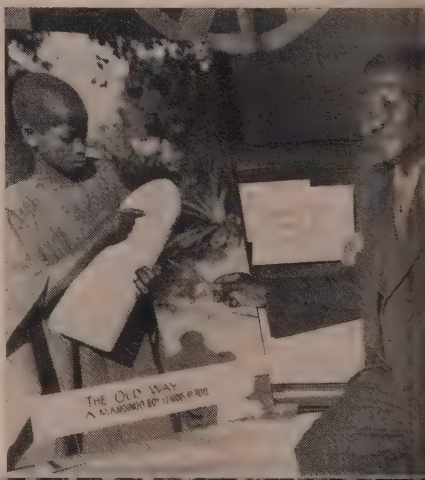
What's next? That seems to be the question not only of the overburdened and perplexed young man, above, but of millions of Africans who are forced against their wills to provide human energy for the production of goods and whose rulers have no plans for granting them or their children rights that the master-class enjoys."

Of all the great areas—China, India, Japan—in which our Congregational Christian churches are at work through our American Board for Foreign Missions, Africa presents the most frustrating conditions. Once a hunting ground for the European and American slave trade, this continent has since become the last great stronghold of planned imperialism and economic exploitation. Little if any thought is given to the welfare of the African millions. Victims of the rapid increase in commerce and industrialism in other parts of the world, they are forced against their wills to provide human energy for the production of gold, diamonds, copper, manganese, chrome, uranium, wool, hides, and a long list of other things that are demanded of them through their colonial masters.

FREEDOM DENIED

In practically no instance are native Africans accorded the rights of free citizenship in their own land. In some cases, they must beg police permission to walk the streets of their own towns, or to change employers. Starvation wages are the rule. And even skilled workers are frequently barred by law from entering the more highly technical positions. In proportion to general income, these natives are the most heavily taxed members of the community and yet have little or no voice in managing their own affairs. Even as you read these words, men are being hauled on trucks, in wire-mesh padlocked cages, through the streets of a great metropolitan city to be made to work against their wills.

In a nearby community, farmers, who cannot obtain the labor they require, have cooperated to build a jail which the "department of justice"



Zulu Chief Albert J. Luthuli, *right*, knows that Christian education and vision are essential to end forced labor, pictured *below*.

It is the purpose of our missionaries to help the Africans, through Christian faith, to become sufficiently free in spirit to rise above circumstances that enslave them.

obligingly fills with unfortunates convicted of "crimes" created to fit the purpose. Prison labor is cheap; the farmers get the men they want at a price they want to pay.

In another part of the continent, long lines of young men and youngsters are trudging along in the hot sun, two-by-two, bound together, wrist to wrist by rope and wire, carrying heavy loads on their backs. They are going towards the coast hundreds of miles from their homes, to work out four-year contracts in fisheries, sugar fields and sisal plantations. Many of them are school boys, whose only wrong is that they have reached an age and size that make their rulers greedy for their strength. Others are married men with children, good farmers, working out a fair living for themselves and their families on their little holdings, but contributing nothing to the wealth of an overlord. These, too, are torn from their families with shackle and whip, and marched off to the coast where they are "contracted" to anyone desiring labor, while wives and children are left behind to manage as they can.

The pattern and method vary from country to country and from district to district, but the overall result is the same. The African people are not free in the land of their birth and inheritance. Worse even than the lack of freedom is the feeling of despair which comes from knowing that their rulers have no plans for granting them or their children the political rights and liberties which the master-class enjoys. For all they can see, they are doomed to perpetual slavery. The Africans have been told in plain and brutal language that Atlantic Charters and Conventions on Human Rights do not apply to them.

REMARKABLE ADVANCES

It is among these people, in this dark and forbidding environment, that our Congregational Christian missionaries have played their important part. In spite of the gloomy situation, remarkable advances have been made toward the attainment of freedom. Thousands of men and women have become sufficiently free in spirit to rise above their surroundings. They discern with remarkable clarity that at the end of the long struggle still ahead of them and their children there rises a great victory.

And they see, though perhaps sometimes less clearly, what are the most effective weapons in that struggle. Education, character development, integrity, hard work, goodwill and, above all, an abiding faith in God will triumph, they know, over their present degradation.

The demand for, and support of, education by the African Christian community is phenomenal. Every small Christian village, no matter how remote or poor, has its own school, built and conducted as a community enterprise. Parents make almost any sacrifice to get education for their children, and the children themselves, sensing their own need and that of their people, willingly undergo hunger and discomfort to stay in school.

From these thousands of "bush" schools, have come leaders who went on through the few mission-operated secondary schools and the very few institutions offering higher education. Equal to their counterparts anywhere in the world, their strong voices speak the language of redemption for their people. And, if not yet heeded at all times, they are heard with growing respect by all sections of the community, including the rulers who begin to realize that their days of domination are numbered.

ROLE OF THE CHURCHES

Christian churches have played another important part in the struggle for African freedom. The Christian missionary was the first person from the outside world to recognize the common humanity and the ability of Africans whom some men had dared to consider "sub-human." Then, through the deep commitment of their lives and by virtue of their own high personal qualifications, the missionaries gained the respect, friendship and admiration of a considerable portion of the ruling group.

In many parts of Africa there are

The members of this evangelistic team travel by bicycle to carry the gospel to others.

today increasing numbers of African-born whites who recognize the injustice and the economic and social fallacy—to say nothing of the danger to themselves, their children and to the whole world—in the barbarously unchristian treatment of the Africans that has so largely prevailed. These white Africans, many of whom are associated with us either directly or indirectly in our mission enterprises, stand among the strongest forces in the battle for native freedom. Much of the present decline of the African's position is due to the forces of reaction and self-interest that are marshalled against the forward-looking program. The number, strength and influence of democratic people are increasing steadily, meanwhile, along with the ability of the Africans to think, speak and work for themselves. And although the day when their opinions will prevail is still far distant, it can at least be foreseen.

With visible and tangible proof that the Christian faith, working in and through individuals and the churches, offers the greatest hope for real and lasting freedom, the dis-

tressed peoples of India, China, Japan, the Philippines and Africa send their cry for help to us in the United States. They neither need nor ask for charity. They need and ask for the kind of help that any person in distress has the right to demand from a more favorably situated human being.

They want us in the United States to bring to bear all proper pressure on our government, urging it to exert its full force within the community of nations on behalf of freedom. They want Christian missionaries, as concrete evidence of unity in the churches, to join them as coworkers, advisers and helpers. They need and wish for assistance in developing their own national Christian leaders. They crave for the most advanced among them the opportunity of coming to America for graduate study and for contact with the churches here, so that they may return to their own lands better trained to serve their people because of the inspiration and hope that they have found here.

For thousands of other leaders they want the training that Christian institutions in their own lands can give to pastors, teachers, agriculturalists, doctors, nurses, builders and social workers. And they urge us to send out to them and these institutions more of our ablest, well-equipped and most deeply Christian young people: young men and women who will glory in sacrifice and in the opportunity to serve beside devoted and able national workers.

The people of these lands are fighting an urgent, pressing battle for the freedom of mankind. They are fighting for our freedom, and for that of our children. As long as there is a single person in the world who is not free, the fact of slavery, no matter what words are used to describe it, continues to exist. And as long as that fact remains anywhere, the liberty and freedom of each and every one of us are threatened.

THEY NEED OUR HELP

The cry goes out to us in America. Can we, who have won a measure of freedom with the help of other peoples, turn a deaf ear to those who call upon us now? The answer lies in our prayers and in our hearts. It must come from our pocketbooks, from our own willingness to serve, guided by the Master, Jesus Christ, who said: "And ye shall know the truth and the truth shall make you free."

Mr. Reuling is the Secretary for Africa of our American Board for Foreign Missions.
Photos by Ewing Galloway and Religious News Service.

1951 Midwinter Meeting

The Midwinter Meeting of the Missions Council will be held January 29-February 1 at the Pantlind Hotel, Grand Rapids, Michigan. Preliminary groups will begin their meetings Wednesday, January 24.

Communism faces Christ in China

BY [illegible]RICK SCOTT

A veteran missionary states what he thinks of the situation and what the hope of the future is.

Christianity's encounter with communism in China is fateful for the advance of the Kingdom of God, for the cause of world peace, and for the success of American foreign policy in the Far East.

Christianity provides us with our answer to communism. Yet how may we bring our Communist friends into contact with Christianity so that they will begin to understand it?

It is almost impossible to establish contact across the Iron Curtain in Europe. In addition, the European Communist begins with a gigantic prejudice. "Religion is an opiate," said Marx, writing in 1840 when the German church was at low ebb.

Religion, parrots the Marxist, puts people to sleep when they should be rising and throwing off their chains. Besides, the Russian church is a subservient institution. We cannot enter the Soviet sphere, for no missionaries are allowed. When Communists come to us, they are carefully insulated against both our democracy and our Christianity. The situation in the West looks pretty hopeless for Christ and the Christian churches—at the moment.

WHAT ARE THE PROSPECTS?

But contact has already been established in China. Communists really face Christ there for Christians and Communists mingle freely. What then are the prospects for our Protestant churches in China? Will they prove strong enough to influence or change Chinese communism? Are the churches alive to their opportunity? Have they a program? How can we, here in the United States, be of help? A score of questions assails us, and each question is of utmost importance.

In the first place, it must be said

"The contact in China," declares Professor Scott, "between a tightly regimented communism (under the leadership of General Mao Tze-tung, above) and a free, socially responsible Christianity is an event of greatest significance. In no other country have Communists a chance to discover what robust Christianity really is."

that just now, as the encounter gets under way, conditions are quite favorable to the spread and work of Christianity, in spite of appearances to the contrary. This should be clearly understood.

The "New Democracy," or the "People's Government," has begun as a reform movement. The chief points in its program are acceptable to all, and are, in the main, substantially Christian.

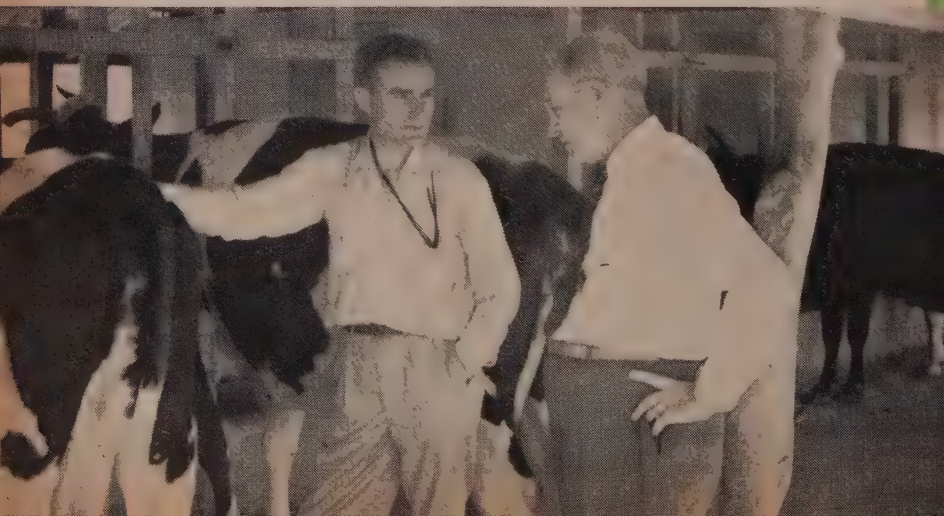
POINTS OF PROGRAM

These points are: 1. The redistribution of land, to "give the soil to the man who plows it" as Sun Yat-sen demanded; 2. Nationalism, to make China independent of Western domination and equal to other sovereign states; 3. Surprisingly enough, freedom of religion. "And we mean it, too," a Communist spokesman has said. Mao Tze-tung, the head of the new state, has acknowledged this essential difference between China and Russia. "The Russian church, being a state church, must be opposed," he is reported to have said. "But the status of the churches in China is quite different. As long as the Christians and the missionaries do not interfere in the government they will not be molested."

In spite of fundamental disagreements, then, there can be for the time a good measure of cooperation between Christianity and communism in China. And, if this succeeds, the people may wish to keep it up. A recent message from the National Christian Council indicates that this hope for cooperation dominates the day-by-day planning of its leaders. Official reports and private letters also clearly indicate an awareness of the opportunity to witness for Christ in this historic hour. A new resolve and sense of responsibility have become active among the Christian nationals.

Here, then, is an encouraging overall picture which should arouse us to unqualified sympathy and support. The decision by our churches, which are a minority group, to work actively in contemporary China has not been easy to make. Chinese Christianity has never escaped the temptations of traditional individualism. We will be further encouraged, there-

Guy A. Thelin, *right*, our distinguished agricultural missionary, is the head of the new rural rehabilitation program which ECA is backing with a grant of some $20,000.



View of Fukien Christian University, where Professor Scott has taught for many years.

fore, if we learn that the Chinese Christian leaders have become realistically sensitive to points in the Communist program at which the Christian ethic can make effective contact. And whether it is by man or God that the situation has been prepared, we may believe that Chinese Christians are ready for this hour.

RURAL REHABILITATION

At least one large-scale social program and one type of institution are bound to make a favorable and deep impression on the Communists. They both deserve to be strengthened and more broadly interpreted.

The large-scale social program embraces a new rural rehabilitation project, financed by the Economic Cooperation Administration and already under way. The institutional pattern is that of the Christian colleges which, even in this short time, have greatly impressed the new rulers. The Chinese Communist leaders, coming from the barren northwest, and trained, if at all, in Russia or France, have known almost nothing about Americans or Christian missions. It is fortunate that we can show them, as they take over the whole country, that we have the welfare of the Chinese people so clearly in mind.

The following list, drawn up by our Congregational Christian-Methodist Union Vocational High School in Foochow, and approved by the ECA authorities, will serve to indicate the possibilities of first-line Communist Christian cooperation, assuming that both groups are really working for the welfare of China's millions:

> Dike - repair; canal - dredging; dam construction; disease control; the anti-rice-borer campaign; increased crop and farm-animal production; an anti-malaria campaign; public health work; home demonstration extension and training; adult and mass-education campaigns.

This work is to be carried on in thirty villages among approximately 7,000 people. An ECA appropriation of $20,000 will make it possible. And the general superintendent, Guy A. Thelin, is a veteran Congregational Christian missionary. This latter point is very significant.

POINT IV PROGRAM

This program fits in with President Truman's famous Point IV program, without fanfare and somewhat lacking in trained and dedicated personnel. Those now available are students and graduates of our Foochow School and also of the Agricultural College of our Fukien Christian University, and they will work under the direction of Dr. L. J. Li.

The Communists may be expected to approve the technical details and to be interested in the material re-

sults. They may realize later on that a rural program conducted under Christian auspices can do a better job than they in producing self-respect and self-confidence among the Chinese people.

The Christian colleges, which provide our second point of contact, have been functioning in China for a relatively long time. But their readiness to meet the problems of the present is only now beginning to be appreciated.

FRIENDLY RELATIONS

Communism, like Christianity, is a philosophy of life as well as a movement. Like many of us in the Western world, the Chinese communists, imitating the Russians, make a fetish of natural science. And, like the Russians, they are somewhat cavalier in their treatment of the truth unless it conforms strictly with the party line. But, differing perhaps from their Russian comrades, they know that they must have leaders from outside the party ranks; and they have expressed appreciation, especially with respect to Yenching University, of the leadership training that has been successful in the Christian colleges.

And we may look forward to the growth of friendly relationships between educated Chinese Communists and the Christian professors in our colleges; such contacts will provide an opportunity for the Communists to see how the scientific disciplines are taught in an atmosphere of intellectual freedom and so to discover that the criteria of truth need not be established upon ideological presuppositions or brought down to the level of political experience.

If, in years to come, the Chinese Communists should abandon their programs of reform and become repressively totalitarian, they will find it difficult to liquidate these Christian colleges because the latter are really strong in popular support. Whatever may happen in the conflict of forces in China, the influence of these centers of education and Christian culture will undoubtedly continue for a long time.

This article began with the statement that Christianity's encounter with communism in China is fateful. Therefore, let Christian men and women of conscience and intelligence face these two facts: *first,* that communism may be a temporary phenomenon in China where the people who invented the boycott have learned to wait out unpleasant movements until change is possible; and *second,* that the development of events in China will depend for their direction very largely upon us who profess a Christian faith in God and a Christian love for man.

OUR ROLE IN CHINA

And this faith in God and love for man can be demonstrated by the maintenance and the development of the above and similar Christian programs and institutions in China. In these ways, Christianity has a more than outside chance to influence and modify the Chinese brand of communism — and thus become fateful for the advance of the Kingdom of God.

Dr. Scott is a distinguished missionary of our American Board for Foreign Missions, and formerly Professor of Philosophy in Fukien Christian University.

The illustrations in this article are by courtesy of International News Photos and Religious News Service.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of February, 1950	$ 3,764.83
Income for 9 months ended February 28, 1950	48,767.86

PILGRIM FRONTIER

Edition

Congregational Conference of Southern California and the Southwest

First, San Diego

SAN DIEGO WELCOMES ANNUAL CONFERENCE

The sixty-fourth annual meeting of the Congregational Conference of Southern California and the Southwest will be held at the First Congregational Church on May 9 and 10.

The program begins on Tuesday morning at 9:45 o'clock and closes on Wednesday at 5:00 p.m., omitting a dinner meeting on that evening.

Two major addresses will be given by the Rev. David McKeith, Jr., Executive Vice President of The American Board on "Our Christian World Opportunity" and "Through Darkest Africa."

The Rev. Wm. E. McCormack, minister of First Church, San Francisco, and president of The Board of Home Missions, will speak on "Beyond These Hills" and "Through Peril, Toil and Pain."

Featuring "The Voice of the Departments" will be a thirty-minute presentation by the Department of Social Action. The Department of New Work will also highlight new churches.

Formal recognition will be made of all those churches which, during 1949, met or exceeded their accepted benevolence goals. "Certificates of Gratitude" will be presented by the chairman of the Department of Our Christian World Mission, the Rev. Wm. D. Pratt.

Simultaneous Meetings

On Wednesday at 2:45 p.m., Miss Elizabeth McDuffie of New York will address the women. Four laymen will speak on "Facing a Growing Community," "Building Pains," "Visitation Evangelism" and "Planned Education," at the Laymen and Ministers' meeting.

The conference sermon will be preached by the Rev. Waldo S. Richards of Phoenix Encanto Church.

On Tuesday at 4:30 p.m. will occur a visual aids preview, under the supervision of the Rev. C. Fred Hutslar, Jr.: "Second Chance" and "The Good Samaritan," both technicolor, and other visual aids.

Hospitality and Meals

Our churches in San Diego and environs will assist First Church in entertaining delegates for overnight, but reservations for same and for the meals desired should be sent to First Church by May 2!

Each church is entitled to two delegates and one additional delegate for each full hundred members in excess of two hundred. Everyone, however, is urged to attend this meeting.

GENERAL COUNCIL TO MEET JUNE 22-26

The General Council of the Congregational Christian Churches will meet at the Hotel Cleveland in Cleveland, Ohio, June 22-26. Because of the judgment of Judge Meier Steinbrink of Brooklyn, there will be no merger of our fellowship with the Evangelical and Reformed Church.

Approximately fifty delegates are to represent our Conference area, twenty-one of them from the Los Angeles Association.

All accredited delegates will receive a rebate on their travel expense for the round trip of two cents a mile. For those from the Los Angeles area this will amount to slightly less than one hundred dollars.

The General Council meets every two years and brings together representatives of our national fellowship. Delegates are also official representatives at the meetings of the various boards and agencies.

OUR CHRISTIAN WORLD MISSION IN 1949

The 1949 denominational goal for Our Christian World Mission was $6,280,126. The report of the receipts as of January 10 indicated that $3,701,043 has been contributed by the churches of the denomination for last year. This is only 58% plus of the total goal.

Twenty-three conferences reported less from their churches in 1949 than in 1948. Our Conference was one of the few which reported more given toward Our Christian World Mission last year than in 1948!

Despite the failure to reach the national goal, those who met in Cleveland in February at the Mid-winter Meeting of the Missions Council voted to keep the larger goal and seek to reach it in 1950.

CREDIT FOR BENEVOLENT CONTRIBUTIONS

If you are not sure whether funds contributed to some worthy cause are entitled to credit on your church's accepted goal for Our Christian World Mission, have your church treasurer or benevolence treasurer send it to the Conference designated for the cause intended and, if possible, it will be credited. Illustrations of this are the American Bible Society and the World Council of Churches.

MISSIONARIES WHO ARE GOOD SPEAKERS

Missionaries on furlough in our Conference you may wish to contact are: Miss Hazel Atwood, R.N., of Foochow, China, 790 Mayflower Road, Claremont; Mr. and Mrs. Leonard J. Christian, of Foochow, 1430 Elm Ave., Long Beach; and Miss Frances B. Clapp, of Kyoto, Japan, 1400 Milan Ave., South Pasadena, care of Miss Bertha Bosbyshell.

FINANCIAL PLEDGES FROM THE CHILDREN

Our Redlands and Ontario churches, in securing personal pledges to the church budget from children in the church school, signed also by the parents, show an interest in stewardship training.

Each child is given a packet of weekly offering envelopes and a systematic record is kept. Training in regular and proportionate giving should rightly begin in childhood.

A PRAYER

"Lord, give us clear vision, that we may know where to stand and what to stand for, because unless we stand for something we shall fall for everything."—*The late U. S. Senate Chaplain,* Dr. Peter Marshall.

WOMEN'S FELLOWSHIP PRESIDENT SAYS:

Dorothy K. Winslow

For many of you this is the close of the year, and you are looking back over a year of accomplishments, and at the same time are considering the program for the new year.

During the vacation months many of the presidents will be calling meetings of their boards to plan the work for the year to come, as it is with good planning that we may reach our goals.

To all presidents who have come to the end of their terms of office I would say now how much I have appreciated their cooperation. I hope you will continue your interest in the Fellowship as you continue to be a help in your own group. Past presidents are an asset to both a new president and their group to bridge the gap in information as to events in the wider fellowship of the work of church women. As I have visited the groups, I realize more fully than ever before how valuable an active Women's Fellowship by any name can be to the minister and the church.

Mar Casa Fellowship

To those of you who are assuming office for the new year, welcome! I hope many of you were able to be at Mar Casa and came away with a feeling of inspiration, with many new ideas which you can adapt to local circumstances, and with a strong feeling of friendship which is gained by working closely with others of kindred interests.

A pleasant vacation to you all. I shall look forward to seeing many of you at the first Board meeting in September. Put a ring around Tuesday, September 26, right now. The place will be announced later.

—Dorothy Keyes Winslow
President

PILGRIM PLACE MEMORIAL FRIENDLY FUND

About fifteen years ago a group of women who knew the need of a trained nurse at Pilgrim Place in Claremont conceived the idea of starting a Book of Memory. Into this book would go a picture of a member of the family or a friend, with a short story of his or her life, and to Pilgrim Place Health Service would go a gift of money.

Those gifts have been kept in the treasury of our Fellowship of Congregational Women, and the interest from the Fund has been paid quarterly to the Health Service of Pilgrim Place, to serve the retired ministers and missionaries who live here.

This principal has now been given to Pilgrim Place to be used towards building a Rest Home. Future gifts to the Book of Memory are to be used for the living endowment of the Rest Home to assure the minimum cost to the patients.

We have a dream of the time when every women's organization of not only our Congregational churches but of other denominations will put Pilgrim Place Rest Home on its yearly budget.

—Mrs. Doremus Scudder,
Chairman,
Health Service of Pilgrim Place

WOMEN'S SESSION AT ANNUAL CONFERENCE

Miss Elizabeth McGuffie of New York, Assistant Secretary of our National Women's Fellowship, will be the speaker at 2:45 p.m. at San Diego on May 10. Plan to hear her!

BUILDING PROGRAMS AMONG OUR CHURCHES

Building projects which have been under way for some time but are not completed as yet include Atascadero, sanctuary; L. A., Plymouth, educational unit; Woodland Hills, social unit; Long Beach, Bay Shore, sanctuary; San Diego Japanese, sanctuary; and San Diego Mission Hills, educational and recreational building.

New building ventures just begun or soon to get under way are: Albuquerque First, new sanctuary; Las Vegas, additional unit; South Pasadena, Oneonta, sanctuary, recital and assembly hall and office building.

Projected for some time this year are buildings for Los Altos United Church, Long Beach, first unit; Alpine, new sanctuary; Chula Vista, a new sanctuary; Laguna Beach, sanctuary, the first unit in a new church plant; Phoenix Encanto, new sanctuary; La Canada, educational building; Pacoima, chapel and educational unit of new church plant.

Ground was broken on March 5 for a new church edifice for Oneonta Church, South Pasadena, which will cost about $200,000. The cost without furnishing and equipment will be $171,250 and resources are on hand for this venture. The contract calls for completion September 3. The present sanctuary and property on Fletcher Drive have been sold to the Latter Day Saints, use to be reserved for six months.

Formal dedication of the Mission Hills, San Diego, educational and recreational building was held on March 26 at 4:00 p.m. The Rev. John C. Wiley, minister, preached the sermon. Participating were two former ministers, the Rev. Lawrence A. Wilson and the Rev. Willis L. Goldsmith. The Rev. Everett C. Schneider spoke for the local Council of Churches and Supt. Nelson C. Dreier for the world-wide community.

FUND-RAISING TECHNIQUES

To complete payment of their new church lot by Easter Westwood Hills suggested (1) that members who considered themselves appropriately prosperous give a dollar for each year of their lives and (2) that those who were sufficiently hearty multiply the number of inches around their waistlines by some acceptable factor (as 36 inches by 50c) to arrive at the amount of their contributions.

* * *

REDLANDS TO WELCOME NEW MINISTER

Gerald C. Churchill

Rev. Gerald C. Churchill, pastor of the Community Congregational Church of Villa Park, Ill., since 1943, will become the minister of our Redlands Church on May 1. A graduate of Chicago Theological Seminary, he was ordained in 1936. He is thirty-nine married, and has three children, 7, 10, and 12. He held pastorates in Tomah and Menasha, Wisconsin, prior to Villa Park.

In the latter parish in seven years church attendance more than doubled, missionary giving was increased from $150 to $2,400, and the budget was raised from $7,000 to $20,000.

We welcome the Rev. and Mrs. Gerald Churchill and family to our Conference and bespeak for them and the church an auspicious future.

* * *

ANNUAL CONFERENCE, SAN DIEGO, MAY 9-10

"CHURCHMANSHIP IN A DAY OF CRISIS AND OPPORTUNITY"

This is the theme of the Fifth Annual Institute of Churchmanship held at Whittier College on Sunday, April 23. Registration at 9:45 was followed at 10:15 with a panel discussion, "Let's Talk It Over." Participating were Harold E. Wahlberg, Nelson C. Dreier, Robt. E. Jones, John A. Vieg, Edward M. Spender and W. Henry Cooke.

The Rev. Albert W. Palmer preached on "The Parable of Mesa Verde" at the morning worship service.

Following dinner in the Campus Inn each layman present chose one of the following eight seminars: Laymen and Religious Education, Men's Work in the Local Church, The Work of Deacons and Ushers, Trustees and Church Finance, What is Christian Stewardship, Our Christian World Mission, Opportunities for Christian Service, Social Action: What and Whither?

Leaders of seminars were Geo. D. Jenkins, Harold E. Wahlberg, Glenn A. Rowles, Otto Knudsen, Wm. C. Jones, Nelson C. Dreier, Albert W. Palmer, Geo. L. Thomas.

The concluding feature of the program was an address on "Strategy for the Church" by Pres. Ronald Bridges of Pacific School of Religion, Berkeley.

A further report will be made in next month's issue.

HERE AND THERE AMONG OUR LAYMEN

Phoenix Encanto. Twenty-seven men at the Fathers' and Sons' banquet indicated they would like to form a men's organization and a committee of three was appointed to take the initiative in the matter.

Westwood Hills. The first meeting of the new Men's Club was held on March 22, with an address by the judge of the municipal court following the dinner.

San Marino. The first Father and Son banquet to be held in the church occurred on March 1, followed by movies.

Pomona Pilgrim Men's Club met with the men of the Mexican Congregational Church on March 7 for a dinner and a program on "Modern Mexico."

MEN GIVE VOLUNTEER LABOR

Judging from reports from individual churches more men's groups are sponsoring work sessions, not only to make repairs and improvements on church properties, but to build new units and even the church structures themselves. Women in the several churches provide meals and together render a major service.

NEW MEXICO-EL PASO LAYMEN'S RETREAT

Mervin M. Deems

Held at Camp Thunderbird on April 15 and 16, speakers included Paul Gallegos, vice principal, West San Jose School, Albuquerque; Harold E. Wahlberg, president, Conference Laymen's Fellowship; Supt. Nelson C. Dreier, Glenn A. Rowles and Prof. Mervin M. Deems of Chicago Theological Seminary, who spoke Saturday evening on "What Can a Layman Do?" and preached Sunday morning on "When Life Loses Its Zest."

The program began at 2:30 Saturday afternoon and ended Sunday after the lunch. Plans for this retreat were made by a committee of laymen from First Church, Albuquerque.

Department of Christian Education

PILGRIM SERIES WORKSHOPS

A series of workshops on the second cycle of the Pilgrim Series curriculum for church schools will be held at five strategic spots over the Conference during the spring. Miss Mildred Widber, well-known children's worker from our national staff, will be the guest leader. Various persons from local churches and the Conference staff will participate also.

The general pattern of the workshops will be: 3:00, general session of all teachers and persons interested in the total project; 4:00, laboratory sessions illustrating techniques for use with individual age groups; 6:00, dinner; 7:30, general session including illustration of the use of visual education materials in teaching.

Dates and places for the workshops are planned as follows: May 5, First Congregational Church, Bakersfield; May 6, First Congregational Church, Redlands; May 8, Western Knoll, Los Angeles; May 11, Mission Hills, San Diego; May 12, First Congregational Church, Phoenix.

Reservations for attendance at these workshops will be received after Easter and all church school teachers and persons interested are urged to attend. Every church should be represented by at least two teachers who can continue the training of their own local staffs. The lesson materials of the New Church Home Series, beginning next fall, will be used in these sessions.

"UNITED YOUTH" DISCONTINUED

The bi-weekly newspaper which was to have been the organ of the Youth Movement of the United Church, has been discontinued for obvious reasons. For the time being this leaves us without any publication in the youth field. Materials for Pilgrim Fellowship groups are contained in the Pilgrim Fellowship kits. It will take some time to bring into existence a magazine or a newspaper which will serve as reading and promotion material. If you have ordered United Youth, Pilgrim Press Service will give you credit for same on other materials.

P. F. ADVISORS' CONFERENCE

Every church is urged to have the advisor of its Pilgrim Fellowship group at the Leaders' Conference to be held in Pasadena on April 21 and 22. The strength of any local group depends very largely on its adult leadership. This is a time to share experiences as well as give basic training in the technique and administration of youth programs. It is being sponsored by the Advisors' Council and will be a very helpful opportunity for all who can attend.

—Geo. D. Jenkins,
Minister of Christian Education

NATIONAL CHRISTIAN TEACHING MISSIONS

Our three local churches participated in community-wide missions in Whittier, January 12-19; in Redlands, February 9-16; and in Ontario, March 2-9. This program is sponsored by The Federal Council and the International Council of Religious Education.

WHO SHOULD GO TO SAN DIEGO MAY 9-10?

The annual Conference meeting is the high point of the year. Here is an opportunity to meet Congregational folks from an area 1,000 from East to West and 500 miles from North to South. Do you plan to go?

Department of Social Action

The Council for Social Action meetings during the Cleveland Midwinter Meeting grappled with several international and domestic issues. Among the issues discussed were Alcoholism, International Relations, Church and Economic Life, Hydrogen Bomb, and World Government.

In addition, the American Missionary Association, Race Relations Department, met jointly with the Council for Social Action and reviewed its national program. Our Conference was given two spots on the program where reports of the work in this area were made. One report was made to the joint meeting of the American Missionary Association and the Council for Social Action and another report was made to the meeting of the Missions Council.

STATISTICS REPORTED

Our report revealed that in our Conference area there are "some 200,000 Negroes, 300,000 Spanish-speaking people and persons of Mexican ancestry, 40,000 Japanese, about 20,000 Chinese, and 25,000 American Indians. There are also about 200,000 Jews; colonies of Filipinos and East Indians; and a great number of Southern whites. It is estimated that the population of California is increasing 27,000 each month — and 15,000 of these are settling in the Los Angeles area."

We strongly urged the interest and cooperation of church groups with community organizations in combatting racial and religious segregation and discrimination.

CHURCH SOCIAL ACTION COMMITTEES

We were happily surprised to find in checking reports from churches, that ninety churches in this Conference report Social Action committees, that seventeen churches, while failing to report for the current year, did file names of Social Action correspondents or chairmen for last year.

We are much encouraged, too, by the growing demands from individual churches for information and guidance in the field of Social Action. Our church people are learning that social action simply means giving individual witness to a basic tenet that the brotherhood of man is essential to the Kingdom of God.

— George L. Thomas,
Consultant on Intercultural Relations

MINISTERS' POST-EASTER CONVOCATION

As this is written, a month prior to the convocation, advance registrations are coming in better than in former years.

The dates are April 10 to 13 and the place is Balboa Island, near Newport Beach. The cost for the three days is $7.50.

The Rev. Fred S. Buschmeyer, Associate Minister of The General Council and Director of The Department of the Ministry, will give three lectures: "Our Impossible Imperative," "Fellowship as a Working Method," and "His Leadership and Ours."

Prof. Mervin M. Deems, of Chicago Theological Seminary, will give three lectures on the general theme: "The Power of the Gospel." They are: "The Early Christians Confront an Unfriendly World," "The Church and Power," and "Power for Living Today."

One lecture series is to be given mornings and one in the evenings, with the afternoons free for fellowship, reading and recreation. It is looked forward to by many ministers.

PILGRIM PRESS SERVICE SEEKS TO SERVE

Mrs. Ruth M. Berry, *Director*

Pilgrim Press Service is trying to increase its area of service as rapidly as possible. We are adding to our film library and, in cooperation with the Department of Christian Education, are encouraging the use of audio-visual aids in teaching.

One delightful new film now available is THE GOOD SAMARITAN, done in striking technicolor with puppets. Every church should use this but it is likely to be so in demand that bookings must be made ahead of time. Rental, $7.00.

Two new film strips now available are MADE IN THE U. S. A. and THIS IS DELMO.

Beautiful Pictures

If you need some extra pictures with religious significance, why not look over our stock at 25c and 50c each? Many of these would be wonderful for a child's room as well as for the Church School. We'll have some at the State Conference.

Children's Books

We have some delightful new books for the kiddies' browsing table. You should see the Conference staff enjoying WHAT HAPPENED TO GEORGE or FRAIDY CAT! There are even linen books in bright colors for the tiny tots as well as several new, beautifully illustrated Bible story books for older children.

Two Books Just Unpacked

Doctors Courageous—Edward H. Hume. $3.50

This Nation Under God—Elbert D. Thomas, Senator from Utah. $2.75

Other Books

The Gospel in Hymns—Bailey. $6.00

The Bible Guide Book — (Excellent for teachers) Entwistle. $2.95

The Place of Religion in the Public Schools—Henry. $2.50

MINISTERIAL CHANGES

Evans, Charles E., minister of our Saticoy Community Church since 1942, read his resignation March 12, effective after Easter.

Fung, Robert, who will be graduated in May from San Francisco Theological Seminary at San Anselmo, has been given a call to the San Diego Chinese Church. Assistant to the Rev. W. T. Wong, San Francisco, he will be ordained in June and married to Miss Kay Tong.

Moore, Clifford E., Minister of Radio at First Congregational Church, Los Angeles for the past two years, resigned as of April 1 to become West Coast Director of the Protestant Radio Commission.

Staves, Walter H., associate at our Hollywood Church for the past five years, resigned in March, effective about May 1, to undertake a new church project in Sherman Oaks in the San Fernando Valley.

MINISTERIAL UNDERSTUDY

Born to Mr. and Mrs. Culver H. Nelson, of our Pacoima Church, on March 6, a son, Mark Barron Nelson.

WESTERN PASTORS' SCHOOL AT LA FORET

The dates for the Western Pastors' School at La Foret, Colorado Springs, Colorado, are July 5-August 2. The quota for our Conference is fourteen and eight have registered up to this time. After April 30 reservations from any part of the country will be accepted.

The Board of Home Missions provides scholarships so that the only cost to the minister is his transportation in excess of $15.00. Any minister in our Conference who is interested should register through the Conference office at once.

NEWS of the CHURCHES

KERN ASSOCIATION

MANCOPA. The Rev. Sherwood Daily reports that the church has received a new roof and the church kitchen has been completely remodelled. . . . The church was host to a Pilgrim Fellowship Rally on February 19 with eighty young people from the churches of the area present.

MOJAVE laymen have been organized into work teams to do some improvements on the church and church property. The Rev. Virgil Selix, minister.

OILDALE. The Rev. C. H. Hoffman, pastor, reminds the editor of *The Pilgrim Frontier* of an error in a recent number. The Arvin Church was given credit for painting its church on the outside, whereas the Oildale Church was the proper church. Mr. Hoffman says that he does not mind Arvin getting the credit as long as the Oildale Church got the paint job.

LOS ANGELES ASSOCIATION

BUENA PARK. The Men's Brotherhood sponsored a Father and Son Banquet on February 27. The guest speaker was George Thomas, Consultant on Intercultural Relations of the Conference staff. The Rev. Albert R. H. Miller, minister.

The CLAREMONT CHURCH contributed $2,150.00 to the "One Great Hour of Sharing." This is the largest single item received by the Conference from any of our churches up to this date. The Rev. Harold G. Jones, minister.

LONG BEACH, BAY SHORE. On March 1 the Rev. Milton G. Gabrielson began his fifteenth year as minister of the Bay Shore Church. During these past fourteen years the church has made great progress under his leadership. The new sanctuary is under construction and it was hoped that, while it would not be fully completed by Easter Sunday, yet Easter services would be held in it. The minister of the church has been the general supervisor of the total work program.

LONG BEACH, FIRST. The Men's Association observed "Ladies' Night" on Tuesday, March 14. The speaker was President Ronald Bridges of Pacific School of Religion. . . . The church cabinet in March authorized the Board of Deacons to set up a Christian Social Action Committee which will have as its purpose the stimulating of open discussion on current issues which are of interest to church people. . . . The church contributed $1,613.30 to the special "One Great Hour of Sharing" offering. The Rev. Stuart L. Anderson, minister.

Berean, Los Angeles

L. A., BEREAN. Mr. and Mrs. Daniel Schirmer, Indian missionaries from Hopiland in Arizona, were guest speakers at the Ladies' Missionary

Society on February 16. . . . George D. Jenkins, Conference Minister of Christian Education, was the guest speaker at the family night program on March 5. Discussion was held relative to the organization of a young people's Pilgrim Fellowship. The Rev. Reynold Weinbrenner, minister.

L. A., First. Fifield Manor, a home for elderly people, has been recently incorporated and plans are under way looking toward the completion of this project. . . . The church last year contributed $1,000 to the Pacific School of Religion in Berkeley to be used for scholarships. Two men have been the recipients of the scholarships the past year, Peter Rogers Sherman and James Edward Simpson. At the invitation of the Board, they were guests of the church, March 18 to 20. The Rev. James W. Fifield, Jr., minister.

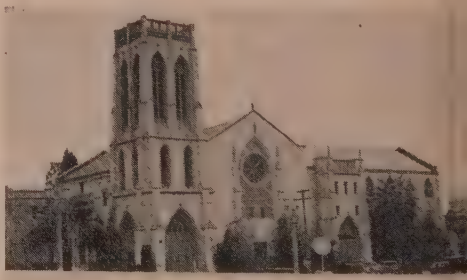
L. A., Garvanza. In February the church held a successful loyalty crusade in an effort to re-interest a large number of inactive members and discover new friends of the church. The program resulted in a doubling of church attendance for February and in the securing of new interest on the part of many others. The church expects to make this an annual venture. The Rev. Paul T. Lauby, minister.

L. A., Hollywood. An adult school of Religion was held on five Wednesday evenings from March 8 to April 5 with three major courses offered. One course was taught by the minister, the Rev. Walter A. Mueller.

L. A., Hyde Park. The first issue of the "Parish News" was provided for the parish on February 23. It is a one-page mimeographed newssheet and should create much interest among the people of the parish in the activities of the church. The Rev. H. W. Hodgens, minister.

L. A., Westwood Hills. A special committee has been charged with the responsibility of securing a full-time minister of Christian education for the church. . . . The Rev. Albert W. Palmer was the guest preacher on Sunday, March 19. . . . Beginning on the Sunday after Easter, the church will offer three identical worship services —at 9:00, 10:15 and 11:30 a.m. An identical church school program for children of nursery through junior ages will be offered at 9:00 and 10:15 a.m. Junior high young people will meet at 9:00 a.m. High school at 10:15 a.m. There will be child care at 11:30. The immediate need for the addition of a third service is to alleviate crowding in the church school and to serve the young people more adequately. The Rev. S. Mark Hogue, minister.

L. A., Woodland Hills. The sum of $850.00 was received during February toward the building fund obligations. The Women's Fellowship has equipped the kitchen of the new church with a range, dishes, silver and utensils. The fellowship is dividing the cost with the Men's Club of eighteen new dining tables. The Rev. Melvin H. Harter, minister.



First, Pasadena

Pasadena, First. We noted in last month's issue the resignation of the Rev. Peter J. Jansen. We neglected to indicate that at the reception held for Mr. and Mrs. Jansen by the church a lovely silver tea service was presented in appreciation of their ser-

vices. The Rev. Raymond A. Waser, minister.

PASADENA, NEIGHBORHOOD. A concert was given by the three children's choirs on Sunday, April 2. On March 29th the church had a showing of the film, "A letter from China," and had the pleasure of having the Rev. and Mrs. E. Walter Smith, main characters in the film, present in person. The Rev. Curtis Beach, minister.

POMONA, PILGRIM, the Rev. William D. Pratt, minister. The Advisory Board is questing for an associate pastor but is desirous of underwriting fully the budget of the church and the necessary funds required for an associate to the pastor. . . . Miss Lois V. Hamer, Conference Church School Worker, spent March 25 and 26 at the church conferring with church school teachers and superintendent.

PASADENA, PILGRIM. The Rev. Anton M. Hanson of Glendale, is serving as the interim minister of the church.

WHITTIER, PLYMOUTH. By recent action of the church, plans are being made to relocate the church in an area where there is a more adequate opportunity for expansion. No definite plans have been as yet formulated. The Rev. Robert W. Inglis, minister.

SAN BERNARDINO ASSOCIATION

ONTARIO, BETHEL, observed its sixty-fifth anniversary on March 22. In 1885, fourteen individuals met and became the original members of this church. Following a turkey dinner Professor Marc Jack Smith, Dean of Men at the University of Redlands, was the guest speaker. Mrs. Max A. Cranmer, president of the Women's Fellowship of the First Congregational Church in Redlands, was a special guest. . . . As a result of the religious census held as a part of the National Christian Teaching Mission, a community-wide program from March 2 to March 9, four hundred names of individuals were added to the church responsibility list, and the church is now seeking to contact these in the interest of a closer church relationship. The Rev. Donald W. Head, minister.

REDLANDS, FIRST CONGREGATIONAL CHURCH has received a legacy of $3,000 from the estate of Mrs. N. L. Lelean. It is stipulated that the money be invested; the income to be divided equally between the general fund and the benevolence fund of the church. The Rev. Ralph C. Waddell, acting minister.

RIVERSIDE, FIRST. "Every Man," an ancient moralty play with a cast of twenty-one characters and with more than fifty people participating in the preparation and staging of the play, was presented on the evenings of March 24, 25 and 26. The Rev. Paul W. Yinger, minister of the church, played the role of Every Man.

SAN DIEGO ASSOCIATION

ALPINE COMMUNITY CHURCH had as its guest speaker at a Lenten service on Friday evening, March 24, Supt. Nelson C. Dreier. He met also with the building committee of the church relative to future building plans. The Rev. Roger M. Larson, minister.

CHULA VISTA CHURCH has recently purchased a new Hammond organ. It is expected that this organ will be used in the new church sanctuary when the building is constructed. The church architect has met with the Building Committee to discuss plans for the new church. Bids have been received for the tearing down of the old church. This may be done at the beginning of the summer. The Rev. A. Ray Petty, minister.

NATIONAL CITY. Since the coming of the Rev. Charles L. Knight, the church attendance has more than doubled during the first three months of the year. A junior high group has been organized and averages twelve in attendance. The church school attendance taxes the capacity of the present facilities, and the educational building, it is hoped, will be completed for full use soon.

SAN DIEGO, FIRST. The church is making plans for the entertainment of the Annual Conference Meeting on May 9 and 10. Congregational churches in the area are cooperating with the Rev. Walter H. Stark and the First Church.

SAN DIEGO, JAPANESE. The newly elected members of the church cabinet were formally installed on Sunday, February 12, by the Rev. Kenji Kikuchi, minister.

SAN DIEGO, LOGAN HEIGHTS. Formal recognition of the associate pastorship of the Rev. Peter A. Lee was held on March 12 at a four o'clock service. Glenn A. Rowles, Associate Superintendent of the Conference preached the sermon.

SAN DIEGO, MISSION HILLS. In March steps were taken toward the formation of a Junior High Pilgrim Fellowship. The new facilities provided by the educational-recreational building will greatly enhance the program for the young people. The Rev. John C. Wiley, minister.

ARIZONA ASSOCIATION

PHOENIX, UNION. A successful preaching mission was held February 12 to 16 with the Rev. Frederick A. Barnhill of First Church as the missioner. . . . A Youth Choir has been organized which furnishes music for the morning Church service. . . . Church groups are serving dinner on Thursday nights for the newly organized Westwood Lions Club of Phoenix. The Rev. A. B. Bell, minister.

PRESCOTT. A Colony Plan for parish cultivation was approved at the annual meeting and has been mapped out for the community served by the church. The colonies will function as neighborhood groups and will thus create a neighborly concern among the various homes within the colony area. The Rev. Charles Franklin Parker, minister.

TEMPE. The offering for the "One Great Hour of Sharing" on March 12 amounted to $172.00. . . . Additional chairs have had to be purchased to care for the increased attendance in the beginners department of the church school. The Rev. Cecil L. Prior, minister.

PILGRIM FRONTIER

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Regions THROUGHOUT *the world*

FRED FIELD GOODSELL

The seventh of a series of regional articles on the history and the work of our Congregational Christian churches.

Exciting is the word to describe the experience of anyone who visits the many regions of the world into which Congregational Christian churches have been sending their missionaries. There is such a diversity within unity!

There are similarities of human need and of Christian service amid rich diversity of human nature. It is fascinating to compare these areas with one another in the matter of traditions and customs and people, but also in the way in which the seed of the Christian gospel has begun to grow and to express diversity within unity. In this respect India and Ceylon do not differ from the other great fields of the American Board for Foreign Missions, especially Africa and China and the Near East.

The great purpose of the world mission of the Christian church is to plant the good seed of the Kingdom of God, then to help it to grow in such a way as to develop the inherent human capacities of those who receive it. Not suppression but expression of the creative powers of a gospel inspires, in fact, demands this goal as it redeems men from sin and starts them on the highway of fellowship with God and service to their fellowmen.

A glorious accompaniment of this process of growth, especially in these latter "ecumenical" days, is the discovery on the part of every group of a family relationship on a world scale. So it becomes a matter of many regions with regional differences, "but one great fellowship of love throughout the whole wide earth."

Throughout its 140 years the American Board has undertaken projects in many parts of the world, first in Bombay, India, in 1813; then in northern Ceylon in 1816. Pioneering began in South India at Madura in 1834. In the meantime work was undertaken among American Indians in North America in 1817, work that was later transferred to the American Missionary Association.

GROWTH OF MISSIONS

In 1819 a group of missionaries sailed from the port of Boston for the Hawaiian Islands, and in 1820 a somewhat smaller group sailed for the Near East, where our work continues in what is now known as Bulgaria, in Greece, Turkey and Syria. China was entered in 1830 at Canton, extending later to various areas of which Foochow, Shaowu and North China are continuing major units. The Zulu Mission, now called the South Africa Mission, began in 1835, with pioneers enter-

International Christian University in Japan *above*, will look like this when completed. *Right*, the Reverend Anna Dederer, center in picture, is shown after her ordination in Hawaii as missionary of our American Board.

ing West Central Africa (Angola) in 1880 and East Central Africa (Southern Rhodesia and Mozambique) in 1893.

Our missionaries pioneered in the islands of the South Central Pacific (Marshalls, Gilberts and Carolines) in 1852 and in the following years. We went first to Japan in 1869. A mission was sent to Mexico in 1872, likewise in the same year to Spain, and in the following year to Czechoslovakia, then a part of Austria. In 1903 we were asked to take responsibility for pioneering in Mindanao, southern island of the Philippines.

ONE GREAT FACT

There is one great fact which should become a part of the thinking of every member of the world Christian community at the heart of which is the inclusive fellowship of the church universal. Missionaries are sent, whether by the older or by the younger churches, not because the people to whom they go are less worthy of respect or more sinful against God than those who send, but because so many have not had an opportunity to share the blessings of the greatest conceivable human fellowship: "the fellowship of love throughout the whole wide earth."

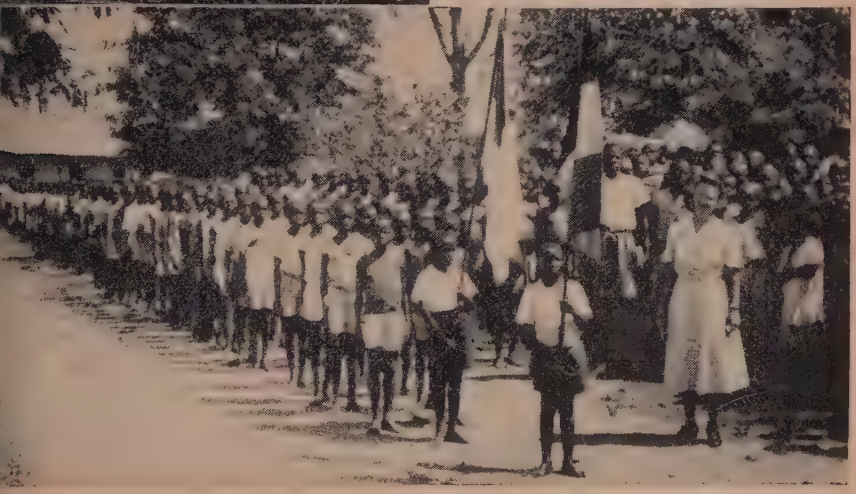
These blessings in most cases come as the result, as it were, of a change in climate — a change which makes possible the development of the finer qualities of the human being and the suppression of habits and customs and evils which degrade and destroy human life. It may be witchcraft in Africa or the caste system in India, or the cult of violence among the Moros in Mindanao, or crass superstitions in the Near East and in Latin America, or the degradation of women, and illiteracy almost everywhere.

With the light and life which Christ brings and with increasing knowledge of his way of life and thought of God, the old unworthy

things are passing away. They slough off, they wither on the branch, they lose their grip, however you wish to describe it. New habits and customs consistent with the Christian way of life develop.. In the whole process the inherent human qualities of a race or people are not destroyed; they are rather given new opportunity for development. Each group may be counted on to bring its distinctive gifts to the one world-wide Christian family. Each group develops a sense of belonging to the great family whose head is in Christ.

I was greatly impressed a few years ago with what a Zulu paramount chief, Mysheni by name, said on the occasion of the one hundredth anniversary of the coming of Christianity to the Zulu people in South Africa. As I sat on the platform in the outdoor auditorium with him, I noticed that he had placed on a shelf under the reading desk a skin loin-belt and a knobkerrie (a primitive weapon of hard wood). When it came his turn to speak, he gave his version of the blessings which the Christian gospel had brought to his people. He produced the loin-belt and the knobkerrie as symbols of the new in the Christian way of life which the Zulu people had begun to learn and follow.

The gospel, he said, had not de-



The basic concern of all regions is development of a community with the Church universal at the center. *Left,* Madras Christian College, India. *Below,* African mission children.

stroyed his people or their basic characteristics of virility and ingenuity; it had rather developed their dormant capacities for skillful and brotherly living. Cleanliness was abolishing filth; craftsmanship was replacing crudeness; knowledge was driving out base superstitions of many kinds: the Christian home was demonstrating its power to give womanhood her rightful place and children their birthright of good education; the practices of Christian worship were developing the arts of music, poetry, orderly assembly and philanthropy.

"ONE FELLOWSHIP"

I am reminded of another illustration of the truth inherent in the slogan, "Many Regions — One Fellowship." No one who has visited the campus of Yenching University in the suburbs of Peking, China, can ever forget the water tower on that campus built to resemble a beautiful pagoda. The Chinese are justly proud of their own architecture. Some of the most beautiful buildings in the world are the products of unalloyed Chinese genius. Who would wish to see such gifts dissolved by the acids of "Western" industrialism! The water of life, symbolized in the water of that pagoda-water tower, can and should be transmitted in cultural forms familiar to a people. Those forms will influence and in turn will be influenced by the Christian conception of God.

Each people has a right to see God through its own eyes, illumined by the Christ. Just as the early Italian Renaissance artists presented the Madonna and the Christ child as Italians, so Chinese artists today naturally present the gospel story in Chinese forms. It is the Christ that is presented. Error creeps in, sometimes a gross error and superstition, but there is something self-corrective when people have the open Bible

Earnest students at Yenching University.

and the freedom to grow. Who are we Westerners to say that others shall not have the right to make their own mistakes as they grow in their understanding of the God and Father of our Lord Jesus Christ.

In fact, no other course gives much promise of permanent rootage or of substantial growth. There will remain many regions even while the one great fellowship in Christ is growing stronger throughout the earth.

And so I say it is fascinating to compare one region with another. No two are precisely parallel in their achievements. All face common problems along the path of progress. Each seeks to solve them in its own best way. The basic concern of each is the development of a community at the heart of which shall be the power, the vision and the imagination of an authentic Christian Fellowship centering in some form of the Church universal.

Dr. Goodsell is the former Executive Vice President of our American Board for Foreign Missions.

Photos by courtesy of China Colleges and by Religious News Service.

NOW is the time

TO STRENGTHEN OUR PRESENT WORK AND TO OPEN UP NEW PROJECTS, STATES EXECUTIVE VICE PRESIDENT

DAVID McKEITH, JR.

Who will determine the future of the people who inhabit this planet? Who sets the direction of tomorrow's world events? Who is responsible for the world in which our children will live?

You.

We cannot say that the pattern of life is predetermined by impersonal or intangible forces: i.e., the government, capitalists, labor leaders, etc. Such labels serve only as excuses for our own lack of action.

We, the people — particularly the people of the United States — are today shaping the destinies of those who follow us. As individuals, we share responsibility. The course of events for the next half century at least is receiving at this very moment its political, cultural, economic and spiritual direction.

In periods of change, new ways of life emerge. And those that are emerging come basically from the people by whom the leaders are guided, whether consciously or unconsciously.

So, we are setting the course of human life for the years that lie ahead. We are shaping the political, economic, social and spiritual life of the future. And it is being recognized increasingly that spiritual motivation plays an immeasurably large part in the achievement of peace on earth, or the good life.

Yet, our efforts are expended without sufficient regard for spiritual incentives. Little is being done com-

The new Administration Building of the Orlinda Childs Pierce College, Athens, Greece.

pared to that which could be done toward developing men's spiritual qualities. What good is there in acknowledging the power of the spirit if we do not take steps to utilize this power?

Here lies the chief challenge to the religious forces of our world, whose task it is to emphasize and implement the profoundest spiritual quality of all relationships. By virtue of our unique position in the modern world as Protestant Christians, we can provide a unique leadership if we only will. Like the responsibility of free nations for progress in liberty and democracy is the responsibility of free churches for the purification of human lives and institutions from within. There can be no permanent growth of goodwill and peace on earth, nor lasting opportunities for the more abundant life, unless we do our part in the liberation of all people from the bondage of hate and fear.

OUR OPPORTUNITY

Our responsibility is also our opportunity. We can spread the gospel of Jesus Christ until it has embraced the world, changing the conditions under which people live, transforming attitudes, lifting their aims and renewing their faith and hope. Everywhere the opportunities are beckoning — opportunities for the enrichment and advancement of the life of the people. And we must grasp them before they pass us by.

Let us be sure, however, that we understand the challenge and do not misuse the opportunity. Our task is to sow the seed of Jesus' gospel; to impenetrate all areas of life with his saving power. But it is not our task to extend or to defend the influence of Western culture, nor to propagate any kind of political or economic organization or form. That which we have to offer is far greater in its potentialities than anything that this world can provide. We have the spirit and power of Jesus Christ: this is our treasure; and ours is the unique task of bringing to mankind a fresh and stimulating way of life.

The American Board for Foreign Missions of our Congregational Christian churches is fully aware of the situation in all its urgency. Our Congregational Christian missionaries, working beside the spiritual leaders of other lands, are helping to create the new patterns of life which are emerging in these countries. More of these are needed — more missionaries, and more national leaders. Backed by the members of our Congregational Christian churches in the United States, we can provide the Protestant leadership so essential to the spiritual development of people, and the Christian movement can advance in every land.

Our schools in Japan are overcrowded, and thousands of potential students are being turned away. Secular education, of course, will not save Japan. And these young people are enquiring about Christianity. They are interested in the faith of Jesus Christ, the religion in which the American missionaries believe.

LEADERSHIP NEEDED

We have a striking opportunity and an immense responsibility so to interpret Christ to the youth of Japan that they may rightly understand it. If we had sufficient leadership we could draw thousands into an acceptance of the Christian way of life. Adequately staffed with Christian teachers, both Japanese and American, we would be assured that the rising tide of Japanese life will be channelled in constructively Christian directions.

Our Christian missions are needed in China more than ever before. Devoted Chinese Christians and our intrepid missionaries, working together, are continuing to preach, to teach, and to heal.

Regardless of which form the government may take, human hearts are always open to the gospel. Disease must always be combatted. Minds are always eager for the truth. But help is imperatively needed!

At a time when new ways of life are being introduced to China through a drastic revolution, our representatives from Western Protestantism can stand their ground and prove the enduring value of a Christian faith amid all political and economic changes. To

"Christianity is no more foreign in China than elsewhere. It is one of the religions of China, and although the church may be weak statistically, it is not so in spirit."

forsake the people of China in these critical days would be to jeopardize the future of all East Asia.

Likewise, in the Philippine Islands, our Protestant work goes forward at an accelerated rate. The Filipinos are a people of spiritual sensitivity who eagerly seek education and enlightenment.

Many students who come to our Christian high schools are not Protestant Christians, but the graduating classes each year are predominantly Protestant. From teachers and leaders these students catch the spirit of Jesus Christ and learn of his gospel. It is of utmost importance that we strengthen our theological school at Silliman University and provide financial aid for the students, so that the young nationals who wish to enter the Christian ministry will not be prevented by lack of funds.

CHURCH RESPONSIBILITY

The people of India, having attained their freedom and established their nation, must now develop leaders. The Christian churches must train young Indians for positions of church responsibility. This cannot wait. We must act now. Promising Indian youths should be assisted so that they can attend advanced schools in their own country, and some of these young people should be brought to the United States for special education.

Africa is on the march. New patterns of life are being developed all over this great continent — where the people are working and praying for freedom. Many Africans look to our Congregational Christian missionaries for leadership. We could direct the future education and the spiritual development of those great areas of Africa where our missionaries are located — if we would but provide the necessary leadership.

One might continue a recital of the opportunities, and present a longer list of the most urgent needs in all the countries where the missionaries of our American Board for Foreign Missions are at work. But it all can be summed up in a few words: Present work must now be strengthened; new work must be opened right away.

WORLD OF BROTHERHOOD

Our country may build greater bombs, and may develop powerful military defenses both for our own shores and for those friendly to our policies. America may strengthen other nations economically and politically in behalf of a world of free democracies. But these will not build a world of peace where peoples may have the chance gradually to create a world of brotherhood.

We are engaged today in a new kind of struggle — the struggle of ideas and philosophies. Against the power of ideas and philosophies, money and military might are impotent. Only stronger ideas and profounder philosophy can meet the challenge of an ideology that offers a false hope to hopeless people.

When new patterns of life are emerging from confusion, and the minds and hearts of men and women of all lands are open to new leading, we Protestant Christians, believing that we have a gospel which is adequate for this and every age, should prepare ourselves for a service never before equalled in the annals of our faith. The future will be determined by what we do now!

Dr. McKeith is the Executive Vice President of our American Board of Commissioners for Foreign Missions.

Photos by courtesy of the American Board for Foreign Missions and Religious News Service.

BEHIND THE IRON CURTAIN

DOROTHY P. CUSHING

It was actually very warm in the quiet little Beacon Hill office in Boston. But, as we sat talking with a sweet faced, bright eyed but frail little woman who had come in, an ominous chill began to pervade the room.

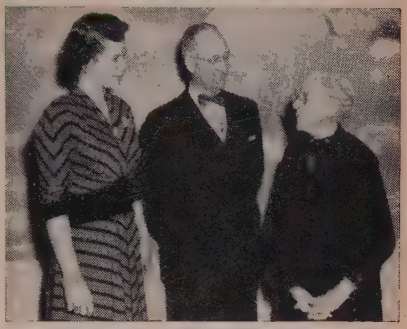
The visitor was Mary M. Haskell, an American repatriate, who at the age of eighty-one, had just come from behind the Iron Curtain in Bulgaria — where physical and mental suffering, bloodshed, and religious persecution have accompanied the establishment of the Communist regime.

Miss Haskell was born in Philippolis, Bulgaria, of pioneer missionary parents. Educated in the United States (Oberlin College), she returned to Bulgaria in 1890 under the auspices of our American Board for Foreign Missions.

When asked how she feels about being in the United States again, Miss Haskell said: "It seems like another existence." She arrived in the U. S. on March eighth on the *Queen Elizabeth,* along with the American Minister to Bulgaria and members of the legation, all of whom had been evicted.

"The Bulgarians love freedom. They were born with it. They loathe the bondage they are now in!" Miss Haskell spoke tensely, describing with deep feeling the situation which she had seen at first hand.

"During the rule of the Nazis," she continued, "many Bulgarian idealists felt that the Communists must certainly be different from Hitler's gangsters. They saw the Nazi persecution of the Jews and Armenians. They welcomed the Russians in September, 1944, but soon found that



Above, Margaret R. Blemker and Dr. McKeith of the American Board greet Mary M. Haskell.

human life is not dear under a Communist regime.

"For nine months the People's Court tried men and women, who in the Nazi regime had caused, or were suspected of having caused, the death or suffering of Communists.

"After the People's Court came the purge of the opposition — of those who had opposed the Communists. Then came the trials of Protestant pastors against whom the Communist government seems to have a grudge — probably because many of them were educated in American schools. America is hated above measure because she is strong and has resources. But all religion is taboo."

So, we learned many things from Mary M. Haskell on that afternoon in the office on Beacon Hill. And above everything else she taught us the truth that we already knew, but which all of us need to re-learn again and again: that the gospel of Jesus is a gospel of goodwill which can withstand all opposition until at length the wrath of man has been overcome by the love and forgiveness of God.

Miss Cushing is News Editor of the Missions Council of our Congregational Christian churches.

Photo by courtesy of the *Boston Globe.*

BUILDING THE WORLD CHURCH

RAYMOND A. DUDLEY

The emerging World Church is the great hope of many of us in this confused and turbulent day!

This World Church is the fruit of the Protestant missionary movement. History has made us in the United States senior partners in building this World Church.

Partners, both senior and junior, have responsibilities. Our immediate responsibilities, as senior partners, will emerge as we swiftly review the state of the church in some of the lands where our Congregational Christian missionaries work.

MORE MISSIONARIES

The church in Turkey lives and works in a situation where opportunity for Christians to speak about Christ is limited. Some of the people are intensely devoted to Islam. Others ignore all religions and give their devotion to the secular state. Most of them associate Christianity with the cruel crusades. Christians, therefore, must witness by living Christ — in schools, hospitals and daily contacts — hoping, not without reason, that the door will soon open wider.

We must send to Turkey more missionaries who combine professional skill with deep devotion — and both these qualities with Christian patience.

The church in Africa lives amidst a decadent paganism that does not satisfy the people. Hoping for something better, they look around and see "Christians" who come to rule and exploit. But they also see a few who come to minister in Christ's name.

In West Africa, we Congregational Christians work with the United Church of Canada in a rapidly growing church of 60,000 communicant members. Many more are preparing themselves for membership. This is a witnessing church, practically self-supporting in maintaining its own ministry and village teachers. There is unlimited opportunity for growth.

We must provide more missionaries to train more ministers and more village teachers, more missionaries to guide their work, together with more funds to extend services among an oppressed people of great natural ability.

CHURCH IN INDIA

The church in India has grown mostly among the "untouchables" who seek the freedom which is in Christ.

But its membership also includes people of more privileged status who find in Christ the more excellent way.

A million of these Christians have joined in the Church of South India which blends the best of the Congregational Christian, Presbyterian, Methodist and Episcopal traditions.

Although the Christian church in India has grown mostly among the "untouchables," who seek the freedom which is in Christ, it also includes many of the privileged.

This church rejoices in a new political freedom. But it must overcome the ever-present hunger and illiteracy of India. It faces the threat of communism. And it lives always in the midst of an ancient and tenaciously orthodox Hinduism which has absorbed one religion after another.

The Church of South India must present a gospel that is true to the deepest and best in New Testament Christianity. And it must do so in a manner that is congenial to the temperament of a profoundly religious people.

U. S. SCHOLARSHIPS

We must provide scholarships to train Indian leaders in India and funds to bring them to the United States for fellowship and study, in order that the church may be led by men and women who can "outthink, outlive and outdie" those of other faiths. And we must give them the financial help they must have if they are to meet human need in the name and in the manner of Christ.

The church in Japan lives among a people who have suffered humiliating military defeat. State Shintoism has been abolished. The old framework has crumbled. Rival forms of communism and democracy seek the allegiance of the people. The Japanese crowd into schools and churches in search of a new way of life. Their eagerness gives us hope, both for Japan and the church. But competent observers, who have known Japan long and well, caution against extravagant expectation and complacency. It will take something intellectually compelling to win the mind of Japan; it will take something deeply spiritual to win her soul. That is why our best approach to Japan is through higher education. That is why the establishment of the new International Christian University is so important.

We must help the church to develop lay leadership equipped to minister to the people living in the rural areas and to the poor in cities. We must bring carefully chosen Japanese to the United States to help in bridging international barriers and in strengthening world fellowship.

The church in China lives in an ancient culture among a people who possess strength and toughness of fiber. They are in the midst of the third political revolution of this century. This time it is communism that promises them the abundant life which the Chinese crave. If Christianity is to prevail, it must demonstrate that its promise of abundant life is deeper, richer and more lasting than any other. Informed missionaries and Chinese Christians are hopeful of the future. Our missionaries are carrying on in China.

We must pray that our missionaries will be given the patience and the physical and spiritual endurance to work creatively in spite of all limitations. And we must give them all of the material support they need.

PROTESTANT OPPORTUNITY

The church in the Philippines and Mexico works among people who have long been adherents of the Roman Catholic Church. Our Protestant opportunity is to witness to the meaning of direct and living contact with Christ and the New Testament, and to the purity and power which such intimate experience can bring to individuals through fellowship in the world-wide church.

We must help to develop national leaders who are educated and committed Christians. We must place in their hands adequate tools of Christian literature, so that they may present Christ to the people in a manner that will bring new standards of spiritual life in the rural areas.

No good will come to anybody through an effort on the part of the

We must help develop national Christian leaders such as this young Chinese minister.

senior partners to do for the junior partners what the latter can and should do for themselves. In the Christian enterprise, junior partners grow by providing their own leadership, their own nurture, their own outreach among non-Christian traditions; and the educational and material resources of the United States make it incumbent upon us who are the senior partners to do far more for the World Church than we are now doing. If we, the senior partners, will rise to the occasion, the emerging World Church will become a pervasive force throughout the world.

Each of the junior partners is making his own uniquely characteristic contribution — not only to the church of his homeland but also to the World Church. Chief Albert J. Luthuli of Africa, Dr. Bhaskar Hivale of India, Katharine and Donald T. M. Hsueh of China, Raymond Oshimo of Japan — these and many others have brought, by their life and words, incontrovertible assurance of the universality of Christ and the potentiality of his church. They bring us a sense of direction that is fresh and true. It is a privilege to be partners with people such as these.

What is most needed to strengthen and build the World Church can best be expressed by paraphrasing the appeal of Bishop Sabapathi Kulandran of Ceylon:

"We need missionaries, but not for the reasons which Americans often think. It is not because of your scientific superiority. It is not that we consider you morally or spiritually superior. Your people have lived in our land for a long time; we know what they are.

"There is just one reason why we need missionaries: You have Jesus Christ. He alone produces new people. More than anything else Ceylon needs new people. If your missionaries will bring us Jesus Christ, send us missionaries."

Dr. Dudley is Secretary for India of our American Board of Commissioners for Foreign Missions.

Illustrations in this article are by courtesy of Galloway and the American Board for Foreign Missions.

Important as missionaries are

in our total missionary enterprise,

its ultimate success depends upon

National Christian Leaders

RUTH ISABEL SEABURY

What happens when a T. Z. Koo, or a Toyahiko Kagawa, or a Bishop S. Kulandran comes to visit us in the United States?

We announce a talk about China, or Japan, or India. But what we actually hear and learn is "How to Pray"; "What Christianity Is"; or "How a Christian Can Help to Redeem Today's World."

Do we, of the "missionary" generation, think of such leaders as evidence of our own service and effort overseas? If we do only that, we make a great mistake. They come to our churches with the fresh impact of a new interpretation of the Christian faith. They are evidence of a new and "later" stage of Christian experience and program.

THREE STAGES

Before them there has been first the direct missionary stage; then there has been the stage in which the young church has taken its first steps alone, ordaining its first pastors and producing its own art; and finally there is the moment when a national church emerges to add its strength and leadership to the World Church.

One of the tragic elements in today's picture is that the World Church in many lands is not producing the leadership needed for the younger churches fast enough to cope with the mounting clamor of secularism and materialism; nor fast enough to meet the opportunities in their own lands. Our part in this new day is to help accelerate the training of indigenous Christian leadership so sorely needed in many countries!

NEED FOR COLLEAGUES

Our American Board for Foreign Missions recognized some years ago the great need for Christian leadership abroad, both missionary and national. We saw, fortunately, that it was not bosses but partners the church needed; not fathers and mothers but brothers and sisters; colleagues in the ecumenical sense of the word.

One day during the Madras Conference, the representatives of the Eastern churches met by themselves. Later, we of the West were asked to join them. They told us frankly just

Above, Dr. Michi Kawai, president of the Keisen Girl's School in Tokyo, Japan, is an outstanding Christian educator in Japan, and "the greatest woman in Japan."

what kind of missionaries they wanted for the future; men and women who could accept a colleague relationship, and who could help them to become more than subservient followers.

This is the new relationship of which we speak when we talk about "national leadership." We mean more than the training of pastors for local churches, and of teachers for the schools and colleges. We mean leadership of a quality that can rise to a world level; that can become presidents of colleges and seminaries, principals of schools, and executive committee members of the World Council of Churches. We mean bishops and superintendents, both men and women — individuals who can take over many jobs that, for many years in many lands, have been done by our missionaries.

TIME FOR MUTUALITY

Indigenous Christian leadership in India is likely to become the only leadership as the tide of nationalism rises following the new nation's independence. We must expect the Indian churches to cut their leading strings, to expect more and more an opportunity to send their own representatives to the councils of the churches of the world. We look forward to these possibilities because the time for mutuality has come.

Japan has had its own Christian leadership for some time. But more leaders are still the primary need of today's church in Japan. Pastors are tired and often broken men. They have held themselves and their people together through painful and almost impossible conditions. For many years they have had no contact with the World Church. Suddenly they face the greatest opportunity ever faced by any church: thousands of young people hungry for spiritual food! The young people of Japan are asking that Christianity stand for a solution of man's social ills. They are demanding, as one of them said, that "church people shall not just sit and listen, but shall rise and do."

A young and vigorous ministry is needed for some of the unattempted tasks of the church in Japan: for its program of social education and action; for its new relationships with labor and its new attempts at union. Such a ministry must have world contacts with the church at its best; with a church that is still only one of dreams and ideals, but which is prepared to work steadily at the job of making the dreams come true. Ministers to labor; ministers of social education and action; religious education directors; experts in student life: these are some of the experienced leaders needed by the Church of Christ in Japan.

There are many ways of obtaining this national Christian leadership: one way is to push a man to try his wings before he is quite ready; another is to send a new type of missionary into the field for special projects and for a short term, with the idea that he will make himself indispensable as soon as possible; the third way is to bring promising young leaders into contact with the world-wide church in many lands.

WORLD CONTACTS

Some day we shall send Japanese Christians — or they will go — to India for training; Indians to China, and so on. Any and all will go to the Ecumenical Institute in Geneva, Switzerland. But at present, for reasons of economy and others, it will be best to help them to come to the United States for preparation and acquaintance with an infinite variety of churches and church activities. And how they need and want to come! The United States is, for many young Christians throughout the world, the threshold to the new techniques and vital experiences which they need if they are to lift their own churches to

Left, Hachiro Yuasa, president of Doshisha, and the president-elect of International Christian University. *Below,* Congregationalist Kulandran, bishop of Church of South India.

Above, Manorama Powar, Satara, India, distinguished Congregationalist. *Right,* Chief Albert J. Luthuli, Congregational Christian Zulu layman of Umvoti, Natal, South Africa.

new vision and prepare them for new experiences.

What do they hope to find here? They will be looking for special skills in the field of religious education; new methods, such as visual education and radio, of presenting the message of Christ; new skills in community service; for ideas on recreation which they can adapt to their own situations. They will hope to prepare themselves for teaching science, home economics, nutrition, child care, philosophy, psychology, business administration, or any one of the many other subjects that a school, college or university must be able to present if it is to hold its own with Western educational standards and leaders. Most fundamental among their desires will be to gain a sense of the sweep of the Christian church — its historical significance, its wide variety, its living purposes.

After Mina Soga had once visited a number of American churches, she said: "When I think how many trained helpers and workers you have in the churches of America, my heart aches for Africa." Then she told us what she had been seeing here: a trained director of young people's work, trained fully and with full time to spend on classes and groups of young people; a minister who could give full time to meeting the spiritual needs of his people; field secretaries, holding conferences and retreats, institutes and work shops.

LAY LEADERSHIP

Then Mina Soga reminded us that Africa has none of these benefits — although most of the schools there are Christian schools and although the Christian message is increasingly becoming the essential basis of all education. If only we could give special training to a leader here and there, she told us, Africa too could be preparing leaders for the World Church. The church of Africa grows strong by lay leadership. The pastors cover large territories and many congregations. Amazingly good work is being done by volunteer lay people. Indeed, Africa may teach us how to use properly the laymen of our own churches. But for the guidance and training of these men in practical techniques, trained African leadership is needed.

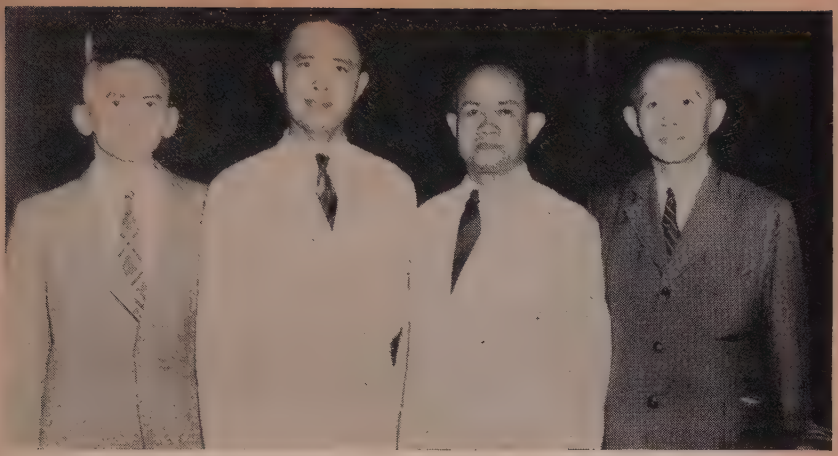
There is a long uphill road ahead, for the African is up against the color bar which does not make it easy for him to travel. He still has too little education in comparison with the people of other countries, and his country's poverty is far greater than that known in other lands. Yet here and there a wise and stalwart man surmounts the obstacles, learns the English language, and has courage enough to endure the hardships. Here and there is a Chief Luthuli or an Aggrey of Achimoto.

REINTERPRETATION

I am often asked the question: "Don't we need missionaries from there? (meaning anywhere.)" I always answer: "Yes, certainly, for we shall never have the Christian message complete until it comes reinterpreted from every land and every people. We shall never truly understand the gospel of John until we have heard it preached by preachers from India."

Said one Indian pastor: "Perhaps we understand Jesus better than you, for he was an Oriental." No, we shall never fully understand the experience of worship until we have worshipped with India and with Africa and with the islands of the seas in simplicity and beauty, in joy and selflessness, in creative art, in the surrendering of the whole self to God's power.

Many of our Christians in the West have been inspired by the books prepared by Daniel J. Fleming, showing the art, symbolism and architecture which have developed in various sections of the world as the Christian



Above, four outstanding leaders of the recently organized United Church of Christ in the Philippines, with a combined membership of 130,000, including Congregationalists.

message has come in contact with the peoples of these lands. We have been inspired by the *Madonna of the Moongate* done by a Chinese artist, and *Christ the Healer* by an Indian artist. We have listened to the prayer poems of Kagawa, and responded with deep emotion to the moving prayer of a young African. But not even the books can accomplish as much as contact with the personalities that have made the interpretation possible — personalities of today's church in fresh contact with Christ.

HUMILITY ESSENTIAL

Once in a while someone says to me in a condescending manner, "I'm afraid it is dangerous to give these foreign young people ideas of their own importance, getting them over here and getting them used to our standards of living, luxuries, successes which will turn their heads and make them unfit for any service back home. Will they want to go back and be part of the rank and file?" Well probably not, nor would I want them to in just that sense. We are talking of training for true leadership in the World Church. Some of these trained in America or Britain or Switzerland will have to be head and shoulders above the rank and file! Some of ours will have to be, too!

If they keep their minds set on Jesus Christ and on this desperately unhappy broken world of sinful and exploited people we need not worry about their losing their humility — the very weight of the load will be enough to drive them to their knees asking for the power of the God to whom ultimately the load belongs. If we can show them humble men and women here with whom they can work, people who have lost all sense of the importance of one race over another, one nationality over another, people who recognize only the power of goodness and loving kindness and who believe in the "Lord of all the Earth," then we shall find ways of growing up together into the humble "leadership" of Christ's church, that kind of leadership which is really only a recognition of sonship and of service to that One who is over us all.

Miss Seabury is our distinguished secretary of missionary education. Illustrations in this article are by courtesy of Religious News Service, Harvard Studio, Sargent Studio, U. S. Army, and the American Board.

IN MEMORIAM

Miss Mary Metcalf Root, American Board missionary to India for forty-three years, died March 20th in West Newton, Mass., at the age of ninety.

Mrs. Hilton Pedley, a missionary of the American Board since 1887, died at the Morrison Nursing Home in West Newton, Mass. on February 4, 1950. She was eighty-seven years old.

Mrs. Isabelle T. Merrill, for thirty-seven years a missionary of the American Board for Foreign Missions in the Near East, died on March 5, 1950, in Beacon, N. Y., at the age of seventy-three.

Miss Gertrude Cozad died October 30, 1949, in Claremont, Calif. after thirty-five years' service in Japan. She retired in 1923.

Miss Marguerite R. Rasmussen, at the age of twenty-three, died May 12, 1949, at Osaka, Japan.

Mrs. John J. Banninga, after serving in the Madura Mission, India, died May 30, 1949, in Claremont, Calif. She retired in 1943.

Mrs. Henry H. Riggs died June 1, 1949, in Waltham, Mass. She served twenty-one years in the Near East, retiring in 1940.

Miss Jane D. Baldwin, who served thirty-four years in Micronesia, died July 5, 1949, in Orange, N. J.

The Rev. William Hazen, who retired in 1942, died July 7, 1949. He served forty-two years in the Mathurai Mission in India.

Mrs. Charles T. Riggs died July 13, 1949, in Middlebury, Vt., after forty-six years in the Near East. She retired in 1946.

Mrs. Robert F. Black, who served twelve years in the Philippine Islands, died August 4, 1949, in Wycaipa, Calif.

The Rev. Lewis Hodous, D.D., died August 9, 1949, at Mt. Herman, Mass. He served fifteen and one-half years in Foochow, China and retired in 1917.

The Rev. Cass Reed, D.D., died August 22, 1949, at Hermosa Beach, Calif. He had worked in America since 1934, having previously served twenty-two years in the Near East.

Mrs. Carl W. Phelps, after serving one year in East Africa, eleven years at Jaffna College in Ceylon and seventeen years in South India, died September 4, 1949, in Kodaikanal, South India.

Miss Margaret Ann Smith, who died September 30, 1949, in Essondale, British Columbia, served thirteen years in North China and two years in the Near East. She retired for health reasons in 1931.

Miss Elizabeth Webb, after forty-four years in the Near East, retired on the field in 1930. She died October 10, 1949, in Beirut, Lebanon.

The Rev. James K. Lyman died March 11, 1950, in Istanbul, Turkey, after thirty-eight years of service in Turkey.

Mrs. Mark H. Ward, who served in Turkey for six years, died January 23, 1950, in Newton, Mass.

Mrs. Hale H. Cook died in Wai, India, August 8, 1949, in her first term of service, at the age of thirty-two. She served two years in the Mathurai Mission.

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JULY 3-21

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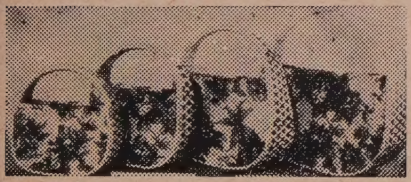

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